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ABSTRACT

This document sets out the details of a program of six lesson plans for teaching about Africa and the African diaspora across the world. The program seeks to enable students to: (1) associate classroom instruction with a cultural reality; (2) evaluate the social, political, cultural, and academic concerns among trans-Africans; and (3) increase proficiency skills and interests in target languages (French and Spanish). Each month of the school year focuses on a different aspect of African life and culture; among the topics are geography, family life, seasonal celebrations, and sports and leisure. A selected bibliography includes 37 references. (SG)

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THE AFRICAN DIASPORA:

TEACHING THE CHILDREN

Baltimore City Public Schools
Department of Curriculum and Instruction
Office of Humanities

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ELEMENTS OF THE AFRICAN DIASPORA

OVERVIEW OF "THE AFRICAN DIASPORA: TEACHING THE CHILDREN"

OBJECTIVES - Students will be able to:

1. associate classroom instruction with a cultural reality.
2. evaluate the social, political, cultural, and academic concerns as universal among the broader community of trans-Africans, in spite of language differences.
3. increase their proficiency skills and interests in the target languages.

WEEKLY LESSONS

1. Historical and Geographical Introduction
2. Contemporary Cultures (Video Presentation)
3. Views from Young African-Latin Americans (College Students)
4. African Cultural Influences in Latin America (University Professors)
5. Culinary Aspects of African Influences
6. Student Seminar (Field Trip to Morgan State University)

Student Project: Student booklet African-Latin Influences in the Western Hemisphere

DEFINITION OF TERMS

Diaspora - A scattering throughout the world of a homogeneous people; Originally referred to the dispersion of the Jews, after the capture of Babylon, throughout the Gentile world; Present-day supplementation with the Hebrew words "galut" for "exile" and "tephuztzot" for "dispersal" refers to the Jewish communities in the world after the establishment of the state of Israel. (Global Dimensions of the African Diaspora, 1982)

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African Diaspora - Early West African nationalists, conscious of the parallels of servitude, enforced exile and longing to return to the homeland which Africans abroad shared with the Jews, used this term to refer to people of African descent living throughout the world. (Black History Activity and Enrichment Handbook, 1990) (Global Dimensions of the African Diaspora, 1982)

During the European colonization of the Western Hemisphere the African diasporic communities came into being over four periods:

I. The Maritime Age - Implantation of the European colonies in the Caribbean, Mexico, Central and South America in the 16th Century. No diasporic communities have been traced back to this period.

II. The First Plantation Age - Two centuries of dominance by slave trade commerce with the Dutch, English and the French. (1600-1800) The chief economy of these plantations was based on sugar, tobacco rice and indigo. Seven million+ Africans arrived in the Americas during this time.

III. The Second Plantation Age - The cutting of political ties between the European and the Euro-American colonies, except Canada, the Caribbean and circum-Caribbean enclaves. Plantations prospered with the mechanization of cotton. An additional two million Africans arrived during this time. (1800-1890) The abolition of slavery began with the Haitian Revolution in 1790 and ended with the final emancipation in Brazil in 1888.

IV. The Modern Age - From 1890 to the present, the modern communities of the diaspora are mainly descendants of the 12 million enslaved Africans who survived the forced trans-Atlantic migration. Today these African-Americans exhibit diverse cultures and languages that reflect African origins modified by European and Amerindian contact. (Asa Hilliard, et al, editors, Infusion of African and African-American Content in the School Curriculum)

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Afro-Francophone - As a noun the term refers to a person of African descent living on the continent of Africa or in the diaspora who speaks French as a native language as a result of colonization or acculturation. As an adjective reference is made to elements of a culture described as a combination of African and French.

Afro-Hispanic - The noun refers to a person of African descent who speaks Spanish as a mother tongue. This acculturation process resulted from Africans who lived and acted within a Spanish-dominated society. As an adjective refers to combined elements of an African and Spanish culture.

Afro-Latin Americans - Refers to people of African descent living in the Americas whose mother tongue is derived from the Latin language (a romance language). Their culture, socially-acquired behavior and its consequences are principally, though not exclusively, perpetuated by the descendants of enslaved Africans.

Mulatto - In many societies a person of mixed parentage of European and African ancestors.

Mestizo - A person of European and native American heritage.

Creole Culture - Generic term for cultures reflecting a racial mixture of European and African. These cultures differ in values, habits, modes of life, and languages (creolised English, French, Portuguese).

Criollo - An American-born person of Spanish-Native American or African ancestry.

Négritude - A philosophy developed by the poets Aimé Césaire (Martinique), Leopold Senghor (Senegal), and Leon Damas (French Guiana), as students in Paris in the 1930's, founded on the basis of appreciation for the uniqueness and contributions of Africans (and descendants) to history. The doctrine is based on the physical survival of Africans as they mixed with other cultures giving fresh life and vitality. Many of the poems reflect a longing for Africa. The term first appeared in print in a poem by Aimé Césaire in "Cahier d'un retour au pays natal" (Paris, 1947). The term is also used in neo-African art and literature. (Dictionary of Afro-Latin American Civilization, 1980)

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HISTORICAL

Pre-Columbian Voyages by African Traders - There is physical evidence of pre-Columbian voyages by Africans into the New World. Archaeological and religious similarities exist between Native American and African societies. Leo Weiner, **Africa and the Discovery of America**, details the extent to which the development of the medicine man in the Native American culture evolved from the African society. In his diaries, Columbus states that he found "dark-skinned" people trading with the Indians in the Caribbean Islands." Indian words of African origin include "canoe," "tobacco," and "buckra." Spanish conquistadores found African tribes dispersed all over the New World. Balboa reported a colony at Darien (region in/near Panama) in 1513.

Explorers - The first Africans who came to the Americas with Europeans were not in bondage. Pedro Nino, one of Columbus's pilots, was an African. Balboa and Cortez traveled with several Africans who were seamen. Esteban (Estevanico), a Moor traveled with the de Vaca expedition to Florida and Mexico in 1527. He was an astute linguist and learned the dialects of the Native Americans easily. In 1539 he traveled with Marcos de Niza until an illness prevented the latter to continue. Esteban went on alone into the now known area of New Mexico and Arizona

Slave Trade - The Portuguese traded with people on the West Coast of Africa in the middle of the fifteenth century. The first Europeans were treated as guests; later they took sides in family disputes supplying the favored side with arms and rewarded them as slave catchers. Others were forced to capture Africans for slavery or become slaves. Africa lost between 60 to 100 million people due to the slave trades. The economy of the New World rested largely on this enslaved labor force. Many Europeans invested in ships, goods, and services taken from Africa and brought financial wealth to themselves and their countries and colonies. (J.A. Rogers, World's Great Men of Color)

Revolutionaries, Leaders, and Statesmen

- Manuel Carlos Piar, (1782-1817) Venezuela
- Vicente Guerrero, (1782-1831) Mexico
- Bernardino Rivadavia (1780-1845) Argentina

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- Rafael Carrera (1814-1865) Guatemala
- General Alexandre Dumas (1762-1806) Haiti
- Chevaller de St. George (1745-1799) Guadeloupe
- Toussaint L'Ouverture (1743-1803) Haiti
- Jean Jacques Dessalines (1748-1806) Haiti
- Alexander Petion (1770-1816) Haiti
- Jean P. Boyer (1775-1850) Haiti
- Louis Delgres (1772-1802) Guadeloupe
- Antonio Maceo (1848-1896) Cuba
- Ulises Heureaux (1845-1900) Santo Domingo
- Felix Eboue (1884-1944) French Guiana
  (Rogers, World's Great Men of Color)

GEOGRAPHICAL

Distribution of Africans in the diaspora - (REFER TO ENCLOSED CHART)

Suggested Map Studies

CONTEMPORARY CULTURES

(Social, political, economical, religious aspects)

(REFER TO VIDEO SCRIPT)

CUISINE

Cuba - Quimbombo on pollo y bolas de platano
(chicken and okra stew with plantain dumplings)
- Chilindron de chivo
(spicy goat stew)
- Congri oriental
(rice and kidney beans with bacon, chorizo, cherry tomatoes, thyme, and bay leaf)

Guadeloupe - Maconne
(kidney beans, rice and spices)
- Tourment d'amour
(coconut tart)

Haiti - Tum tum
(pounded breadfruit or cornmeal mush)
- Riz djon djon
(rice with black mushrooms)

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- Banane pese
  (deep-fried plantains)
- Grillot de porc
  (deep-fried pork bits)
- poisson gros sel
  (red snapper with shallots, onions, and hot pepper)
- tassot dinde
  (sun-dried turkey)

Puerto Rico - Asopao
  (chicken with rice)
- Lechon asado
  (roast suckling pig)
- sopa de quimbombo
  (okra soup)
- Bacalaitos
  (codfish fritters)
  (Sky Juice and Flying Fish, 1991)

FINE ARTS

Music and Dance - Spirit dances, common in most parts of Africa, were brought over by the enslaved Africans to their New World. The Voodoo rite, involving dance traced to several West African tribes, combined European religious beliefs, Catholic saints, and African elements. Some African elements were banned by the plantation owners, such as tribal activities, war dances, ceremonies and rituals that organized the Africans into groups. Africans working on the plantations were forbidden to talk to each other; they used calls (sometimes called "hollers" or "whoopin" for communication, carrying short messages. These melodic sounds originated in Africa and remnants can be heard in today's music of Africa and the diaspora, especially Haiti, Cuba, Trinidad, Jamaica, and the United States. (Roots of Black Music, 1980) Jalisco, a symbol of Mexican nationality, is the land of Charros, Chinas, and Mariachis. The Charros of Jalisco, capturing the soul of Mexico's sensual music, are known for high spirits, refined dances and dazzling costumes. During Mariachi parades songs and dances including "La Negra" are performed. In Veracruz the music and dance of the Jarochos lament for those whose "skin is bronze and were brought from Africa." In the song "Jarochos Lament," the melody is "murmured" by the rythms of the sea crossed by the enslaved Africans. The traditional "La Bamba" ends with the dancing couple tying a ribbon symbolizing love into a bow with their

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feet. (Ballet Folklorico de Mexico) Other African-Latin dances include: the merengue (Dominican Republic), the pierna, sels chorreao, and la danza (Puerto Rico), Meringue (Haiti), biguine (Martinique and Guadeloupe), and the rumba, mambo, Cha-Cha-Cha (Cuba), as well as the limbo danced throughout the Caribbean. (American Dream Activity Cards)

Literature - Alexandre Dumas, père (1802-1870) Haitian
- Alexandre Dumas, fils (1824-1895) Haitian
- Victor Sejour (1821-1874) Haitian/New Orleans

Artists - Sebastian Gomez "El Molato" (1606) Spain
- Theodore Chasseriau (1819) Haiti
- Dantes Bellegaarde (1877-1966) Haiti
- Placido (Gabriel de la Conception (1804-1844) Cuba
- Ruben Dario (1867-1916) Nicaragua (World's Great Mean of Color, 1972)

SPORTS

Baseball - From Roberto Clemente to today's major leaguers, there are many examples of great African Latinos in the baseball arena.

Soccer - One of the most popular sports throughout Latin America; lists can be compiled of players and teams.

Capoeira (Brazilian) - A sport of self-defense brought to Brazil by the peoples of the Kongo/Angola. It was banned by the plantation owners who feared rebellion. Its practice continued as a dance. Practiced today throughout the diaspora, it has evolved into a dance and self-defense form incorporating African cosmology and philosophy, as well as spiritual and great physical agility. Today, Capoeira is at once "a game, dance, martial art, symbol of liberation, and a continuing cultural tradition." (JOPERD, February, 1991)

ADDITIONAL AREAS OF INTEREST

1. The Haitian Presence in North American Cities: Miami and Montreal

2. The Creoles of Louisiana

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3. The Trends of West Indian Migrations to Europe: An Exchange of Paradise for Pay

4. The Moorish Presence in Spain and Portugal

5. They Sailed from Africa by Choice: Early African Settlers of the South Sea Islands

6. French Colonies in the South Seas

7. Early African Presence in Asia and India

8. The Influences of the Harlem Rennaissance on the Négritude Movement

9. African-Latin Women in the Diaspora

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INFUSION OF AFRICA AND THE AFRICAN DIASPORA IN THE FRENCH AND SPANISH CLASSROOM

MONTH	SAMPLE UNIT	SUGGESTED TOPICS
September	Geography * (School, Greetings, Names, etc.)	- Early African Voyages - Countries of the French/ Spanish Diaspora - European Slave Routes * Include cultural comparison with visuals
October	Family and Domestic Life	- Include cultural comparison, traditions, daily activities - Monetary systems
November	Working World: (Professions, Buildings) Cultural Comparisons Example: Quebec and Senegal: rural and urban	- Include African and Afro-Latin descendants on examples as professionals - To introduce names of buildings; vary cultural examples
December	Seasonal Celebrations	- Include a variety of holidays as they are celebrated multiculturally
January	Dining Traditions (Foods, Dining Out, Groceries)	- Include foods of Africa and the Afro-Latin Diaspora - Present dining customs, marketing, food preparation
February	Art and Literature (Vocabulary - Parts of the Body)	- Include literary and other artistic Afro-Latins - Negritude Movement - Spanish Harlem
March	Clothing and Shopping	- Cultural variances in dress and reasons - Shopping customs (open markets)
April	Paris/Madrid: Cultural Meccas	- Cultural diversity of the city - Africans in Early Europe - The draw from former colonies (Negritude Movement) - The Moorish presence in Spain

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FUSION OF AFRICA AND THE AFRICAN DIASPORA
THE FRENCH AND SPANISH CLASSROOM

MONTH	SAMPLE UNIT	SUGGESTED TOPICS
ay	(Caribbean, South Seas [French], South and Central America)	- Historical perspectives - Gaining independence - Contemporary Economics, transportation
une	Sports and Leisure	- Soccer, Capoeira (an Afro-Brazilian sport) - Fencing, etc. - Names of accomplished sportsmen

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VOCES

Langston Hughes hermano,
hermano de raza
y también por ser hombre
y humano,
ni admiración te alcanza.

(Pilar Barrios, Piel negra, p. 37, Uruguay)

*Black writers in Latin America, by Richard Jackson, University of New Mexico Press, 1979.

Langston Hughes (1902-1967) worked as a teacher, seaman, columnist and poet. During the Spanish Civil War, he was Madrid correspondent to a Baltimore paper. Hughes's poetry is notable for stylized form not considered classical by European standards. By using jazz and Black folk rhyme, he wrote of social injustices & frustrations of African-Americans.

IN EXILIUM

¡Qué desgracia!
ASHANTI soy
y me dicen
Carlos
¡Qué insulto!
CONGO soy
y me llaman
GUILLERMO
¡Qué infamia!
YORUBA soy
y me apellidan
Wilson.

(by Cubena, ne Carlos Guillermo Wilson)

Dr. Wilson was born in Panama and received his doctorate in Hispanic Languages from U.C.L.A. He chose the name "Cubena from the Hispanicized version of "kwabena", Tuesday in Twi (Ashanti birthday custom)

AFRICA IN HISTORY

3200 B.C. - Menes was king of the Upper Nile Valley.

(Prior to Menes there were at least sixty kings that ruled the Dynasty of Egyptians.)

2500 B.C. - All great pyramids had been built.

(2400 B.C. - The first Chinese dynasty)

(2200-1800 B.C. - Birth of East Indian Civilizations.)

(500-300 B.C. -Plato, Pythagoras, Democritus, et al. studied in the schools of Egypt.)

Aristotle (384-322 B.C.), pupil of Plato described Egyptians & Ethiopians as black with wooly hair.

332-30 B.C. - Greek invasion of Egypt

30-395 A.C.E. - Roman Invasion of Egypt

711 A.D. - Tarik, a Black Moor, with 7000 troops -6700 native Moorish Africans & 300 Arabs- landed on the Spanish coast and built a fortress named for him, Gabel Tariq/General Tariq- "Gibraltar."

1400-1500 A.D. - Balboa and Columbus saw or heard of Africans among the Native American population.

Poem by: Sherry Johnson
9-05

La Musica de Africa

Bang! Bang! Bang!
Hear it sing, "La Musica de Africa."
It's beautiful sounds never got any real
recognition.
The world should write a wide petition to
command "La Musica de Africa."
Africa is in many of our songs today,
from Hip Hop, R & B pop to this modern
day.
Why don't we give Africa the credit it
needs?
In our songs it plants many seeds.
So let us learn Africa's part in musical
wonder!
The instruments in bright, beautiful color!
"La Musica de Africa!"

Estudiante de Lake Clifton Senior High School (#40)

La Profesora:

Srta. Mae Conway

Huang La

Louis A. Brière de L'Isle

Une personne importante d'origine africaine est Louis A. Brière de L'Isle. Il est né en Martinique en 1827. Il était ingénieur et soldat. Il est connu pour son expertise militaire. Sa contribution principale était de gagner beaucoup de médailles de valeur pendant sa carrière.

Suzanne Corporal

Théodore Chassériau

Une personne importante d'origine africaine est Théodore Chassériau. Il est né en Haiti en 1819. Il est connue pour ses peintures. Une épisode importante de sa vie a été quand il a étudié avec Ingres. Sa contribution principale est son art.

Natasha Barnes

Toussaint L'ouverture

Une personne importante d'origine africaine est Toussaint L'Ouverture. Il est né en Haïti (ou St. Domingue) en 1743. Il a été revolutionaire. Il est connu pour la revolution de Haïti. Des épisodes importantes de sa vie ont été ses batailles pour la libération des esclaves noirs en Haiti. Sa contribution principale était l'encouragement à la liberté et la resistance des esclaves en Haiti.

Wade Howell

Chevalier de Saint George

Une personne importante d'origine est Chevalier de Saint George. Il est né à Basse-Terre, en Guadeloupe en 1745. Il était musicien, poète, artiste, et escrimeur. Il était un des plus grands escrimeurs d'Europe. Une épisode importante de sa vie a été quand il a battu Picard à Rouen. Sa contribution principale est l'esrime.

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